

The new church at Cootchiching Reserve, Fort Frances, Ontario

45 YEARS OF EDUCATIONAL ENDEAVOUR AT COOTCHICHING

FORT FRANCES, Ont.—The history of the Cootchiching Indian Reserve goes back to 1731, in which year a French explorer, Pierre Gaultier de Varennes de la Verendrye erected Fort St. Pierre on a point of land on the south shore of Rainy Lake. The emplacement of that Fort is now a public park, called Peter's Point.

Significantly enough, after 220 years, a descendant of the French explorer, Rev. Fr. Vincent de Varennes, O.M.I., is the Director and Principal of Cootchiching St. Margaret's Indian Boarding school and pastor of the Indian reserve, while spiritual daughters of De La Verendrye's niece, Mere d'Youville, have been in charge of the education of the Cootchiching Indians for nearly 45 years.

The First School
The first school was built in 1904, when St. Boniface Indian School had been closed, to be replaced by three boarding schools, Kenora, Fort Alexander and Fort Frances. Father Allard, then parish priest and missionary at Fort Frances, Ont., began the construction of the school with the help of Oblate Lay Brothers DeByl, E. Gauthier, Chas. Sylvestre and Schumacher.

The late Father Brassard was appointed principal of the school in 1907; there were then 42

pupils. Land had been cleared and a farm was in operation. The number of pupils increased under Father Kalmes, who was succeeded, in 1911, by Father Vales, who had been principal at Fort Alexander, Man.

A New Church
Father Vales built a new church of stone to replace the log building of 1898; he also enlarged the school, increased the farm acreage. The church built by Father Vales was burned to

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Staff and pupils of St. Margaret's School, Cootchiching Reserve, Fort Frances, Ontario

350 CAUGHNAWAGANS ATTEND LARGEST DAY SCHOOL IN CANADA

Apostolate of the Press Marks Further Advance

ST. BONIFACE, Man. — During the month of February the Apostolate of the Press marked a rapid gain of staunch supporters. We note, among the numerous new subscribers, the names of: Catholic Mission, Patuanak, Sask.; Thunderchild Reserve, Delmas, Sask.; Catholic Mission, Leask, Sask.; Sturgeon Landing, Sask.; Cowesses Indian School, Marieval, Sask.; Berens River, Man.; Indian Reserve, Maniwaki, P.Q.; Lejac, B.C.; LeGoff, Alta.; Maliseet, N.B.; Babine and Takla Landing, B.C.; St. Anthony's School, Lloydminster, Sask.; St. Mary's, Cardston, Alta.; Grouard, Alta.; Sandy Bay, Man.; Duncan, B.C.; St. Philip's, Sask.; Blue Quills I.S., St. Paul, Alta.; St-Bride's, Alta.; Lac La Biche, Alta.; Gurneyville, Alta.; Calais, Alta.; Desmarais, Alta.; Kuper Island, B.C.; Timberton, Man.; Camperville, Man.; Muscowequan I.S., Lestock, Sask.; Victoria, B.C. and Christian Island, Ont.

It is hoped that the circulation of the I.M. Record, now beyond the 3,000 mark, will increase gradually to reach the objective of 5,000 a month set when the Apostolate of the Press was founded.

Must Accept Responsibility

OTTAWA—A British Columbia Liberal told the Commons that the white men of Canada must accept the responsibility for any citizenship shortcomings among the Indians.

E. T. Applewhaite (L-Skeena), emphasized that the Indians, many of whom live in his big constituency, are the responsibility of parliament.

"To what they are inferior citizens, to that extent we are to blame," he said.

CAUGHNAWAGA, P.Q.—Kateri's latest favor to her Mission, her Christmas gift to her fellow Iroquois brothers and sisters, is undoubtedly this new school building which was blessed at Christmas and most fittingly christened after her, "TEKAKWITHA SCHOOL."

The new school's twelve spacious classrooms easily accommodate the 350 boys and girls now attending the Catholic school. Provision has also been made for domestic arts in Tekakwitha School. The manual training courses will be attended to in the former Kateri School, now being fitted and equipped to that effect.

Another new feature of Tekakwitha School is that the older boys, since the beginning of the school year, have been confided to the care of two Jesuit Fathers and two laymen. They fully appreciate the fine work being done by the Reverend Sisters and are making their task easier by taking care of the arduous work of enforcing discipline among the older boys. Boys' games and

sports fall more naturally into a man's sphere of action. The general spirit of the Mission should gain by this closer co-operation of all concerned.

EARLIEST EFFORTS
Besides the zeal of former Missionaries in preparing their children for First Holy Communion, the earliest efforts to organize education can be traced back approximately to the year 1865, when the Federal Government started paying a teacher's salary to Mr. John Fletcher (1865-1880). His pioneer pupils still evoke the heroic times when they would bring their own fuel—a few sticks of wood to feed the stove of the modest school room. It had been opened in

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BISHOP HILL PRESIDES FAMILY ROSARY RALLY AT KUPER ISLAND

More 150 Indians gathered at Kuper Island, B.C., on February 8, in a Family Rosary Crusade Rally. Many guests of honor were present, among them were: His. Exc. Bishop Lauzon, L. D. Leclair, A. Lombard, B. Tourigny, I. Leclerc, James Hill, of Victoria; FFr. W. Lemmens, J. Camirand, X. E. Martin; Sisters Mary Martin, Mary Williams and Carmelita Mary; Mrs. I. Whittaker, teacher at Westhome Indian School; Mr. Cas. Kost, Miss I. Gauthier, nurse at Chemainus hospital.

The Rally took place in one of the Indian "Big Houses" which was tastefully decorated with cedar wreaths and roses figuring a large rosary hanging from the beams of the large hall and leading to a throne in honor of our Lady. Two large fires on the earth floor of the hall produced enough heat to keep the whole attendance warm.

The Rally was under the able chairmanship of Mr. August James. For two full hours the program unrolled itself smoothly and full of interest, each number bringing its unexpected charm and pleasure. A choir of 25 girls from the Indian Residential School of Kuper-Island sang beautifully the well known hymns: Bless This House, Prayer to Our Lady, Mother Dear, O, Pray for Me; On This Day.

The main feature of the evening was the performance of the "Living Rosary." Five groups of people representing the girls of the Kuper Island School, the old people of the Kuper Reservation, the visiting Indians, the young people and the boys of the school said the Rosary in turns both in English and Indian. Mr. Francis James and his family were leading the Rosary.

Many speeches were given in the native tongue, August James being the interpreter. Mr. Mike Underwood, from Cowichan, was guest speaker. In a few words, he gave the story of Fr. Peyton's cure and how he started the Family Rosary Crusade in Hollywood. Mr. Underwood is one of those who had the privilege of meeting Fr. Peyton.

Mr. Jimmy Jim greeted the Bishop of Victoria officially in the name of all the Penelakut

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Rt. Rev. Bishop Hill

Duck Lake Braves "Big 4" Champs

HAGUE, Sask.—The "Big 4" championship for the Saskatchewan Valley was won by Duck Lake Indians in the playoffs, staged at Hague's memorial rink.

The Indians downed Hague in the semi-finals, 6-2. Hague held a 2-0 lead in the first period. Duck Lake tied the score in the second and fired four goals in the third.

Rosthern, which failed to attend, gave Waldheim their semi-final by default.

The final was between the league-leading Waldheim team and Duck Lake. It was a fast, clean and well-played game.

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INDIAN RECORD

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Archbishop Sinnott's Golden Jubilee

THE FIRST Archbishop of Winnipeg, H.E. the Most Rev. A. A. Sinnott, marked his 50th year as a priest on February 25. He had been ordained in Rome in 1900, and consecrated Archbishop of Winnipeg in 1916. We quote the "Ensign" in its just praise of Archbishop Sinnott's zeal for the Indian Missions:

True it was that the archdiocese of Winnipeg was then a missionary land. In summer, he journeyed across the Manitoba prairies, visiting towns and hamlets, administering the Sacrament of Confirmation. Hardships beset his way in those early days when means of travel were primitive. When winter cast its mantle over lakes and rivers, His Grace would set out to visit his beloved "Red" people. The following is an excerpt from a Catholic newspaper (the St. Paul's Wanderer), which truthfully illustrates Archbishop Sinnott's annual winter peregrinations:

"The Most Reverend A. Sinnott departed today on his annual pastoral visit to the Indian reserves, and scattered missions of the North Country. He will be away nearly four weeks, and during that time will cover the districts surrounding lakes Manitoba and Winnipegosis. The entire trip will be about 500 miles long, 350 of which will be made in a horse-drawn cast or in a dog sled.

"The country through which the Archbishop will pass is practically virgin territory. In summer, travelling is made difficult by the presence of muskegs, and though the region is dotted with lakes, the many portages and the thick bush render some points almost inaccessible.

"The only season in which these places can be reached is winter when the rivers and lakes freeze solid. It is during this season every year that Archbishop Sinnott pays his visit to his Indians in the hinterland. For one stretch of four days, between Shoal Lake and Waterhen Indian Reserves, the episcopal party leaves civilization entirely behind, spending the whole time in the sleighs and camping by the sides of lakes at night."

Many a country and mission church, in poverty stricken areas, stands as a lasting tribute to Archbishop Sinnott's zeal for the poor and the abandoned. He was deeply interested in the spiritual and social welfare of new Canadians, citizens of countries in Europe to this land to try their fortune and establish here their home.

The Meaning of Lent (The Ensign)

WITH THE SOLEMN DISTRIBUTION of the Ashes on Ash Wednesday, Christians, the world over, are called to penance. The majestic liturgy of the Church takes on a special note of pleading during the Sacred season of Lent. We are reminded that this is a season of penance, of prayer, of atonement for sin.

There is a special note of urgency this year in the call which the Church sends out to all its faithful to do penance. For this is Holy Year, the year of prayer, the year of return to God. We know from the words of Our Saviour, from the inspired writings of the Holy Spirit, from the works of the great saints, mystics, doctors of the Church that the way of Christ is the way of the cross. There is no other way; he who follows Christ must deny himself and take up the cross.

This doctrine is not pleasing to the flesh. It is not meant to be. Grace is acquired through union with God, and the price of all true love is sacrifice. Our Lady has warned of the dire perils that threaten the world. Loving Mother that she is, she has shown us the way to save the world in this time of crisis. In the final analysis, it will not be through treaties, conferences of the United Nations or any purely human methods. These things are wise and necessary, but only the prayers and sacrifices of mankind can save us all from threatening disaster. The latest developments of science endanger the very existence of our world and threaten the lives of countless millions. The fearful devastation of the last war is as nothing compared to what will come should men engage in another struggle.

A return to God then in the true sense of the word is the price of our salvation. The issue is clearly put to us, and we fail to heed Our Lady's warning at our own risk. As thousands of pilgrims go to Rome and seek at the feet of the Holy Father the blessings and consolations which will enrich their lives, the millions who are unable to make the pilgrimage must turn their eyes in that direction. The treasury of the Church is open to us. God's grace and saving action is at our disposal. But we must make the effort and that effort can well be achieved by a holy and austere Lent, marked by prayer and penance and good works.

DISPUTE ABOUT THE GENTILES

Gerald Tracy, S.J.

Derbe was the last stop on the first missionary journey of Paul and Barnabas. When they had finished teaching the people there, they began their return voyage, stopping at Lystra, Iconium and little Antioch and urging everyone to be a good Catholic. "Remember," they said, "through many trials we enter into God's Kingdom." The people said: "We will remember." Before leaving they appointed pastors for all the churches. They sailed back to big Antioch in Syria where the grace of God had entrusted them with the work which they had now finished. When they got there, they called the Catholics together and told them all that had happened to them, and how God had opened the door of Faith to the Gentiles.

They remained at Antioch for some time, and while they were there, a dispute arose about obliging the Gentile converts to observe some part of the Law of Moses. So Paul and Barnabas and some other Antioch Catholics were sent up to Jerusalem, and told to take up the question with the Apostles and the priests who were living there. At Jerusalem a big meeting was held and Paul and Barnabas told all about the faith of the new Gentile converts. But a Catholic in the assembly who had been a Pharisee got up and said: "The Gentiles must observe the Law of Moses."

Everyone in the assembly gave his opinion and the debate lasted a long time. Finally St. Peter got up and said: "Brethren, you know that in the early days God made use of me to bring the Faith to the Gentiles and God gave them His Holy Spirit just as He did for us, making no distinctions between us. Why then do you want to displease God by putting a yoke on the neck of the disciples, a yoke which neither our fathers nor we are able to bear? But we believe that we are saved by the grace of the Lord Jesus just as they are."

After that the whole gathering quieted down and kept very still, while Paul and Barnabas told of the great miracles that God had worked among the Gentiles through them.

(NC Features)

ENTHRONEMENT OF SACRED HEART IN THE HOME

What Is The Enthronement?
(A.J., O.M.I.)

It is an organized campaign to restore Christ to the family and the family to Christ. It is the answer to the question: "What can we do to save the family?"

How Does The Enthronement Restore Christ to the Family?

The Enthronement begins with a beautiful and impressive ceremony. In the home itself, in the presence of the priest, who presides at the ceremony, the entire family publicly and solemnly acknowledges that Christ is the King and Loving Master of the home. This is done by having the head of the family install a picture or statue of the Sacred Heart in the place of honor, in the principal room of the home as on a throne. (Hence the word "Enthronement"). After this solemn acknowledgment of the sovereign rights of Christ the King over the family the members then consecrate themselves to the Sacred Heart, thereby pledging themselves to live as though the Sacred Heart were actually dwelling in their midst as He did at Nazareth, treating Him as an intimate member of the family, as a Friend.

Is This All There Is To The Enthronement?

No, the ceremony is but the beginning of a new life, a life of love: of loving obedience to all the commandments of Christ and His Church; a life of prayer: especially of family prayers before the image of the Enthroned King, evening prayers and rosary in common; a Eucharistic life: of frequent and even daily Mass and Communion, linking up the sanctuary of the home; finally a life of Christian penance, especially by refusing to give in to pagan ways and pagan styles which are slowly destroying the Christian home.

Why Will The Enthronement Restore The Family To Christ?

Because Our Lord Himself has promised that He will bless and sanctify those families who Enthroned Him as King. He asked St. Margaret Mary, to whom He revealed His Sacred Heart, that He be allowed to reign over the homes of the rich and the poor; that he be solemnly received as King and Friend, and that His Sacred Heart be honored and loved. "I will bless every place where an image of My Sacred Heart shall be set up and honored." — "I will establish peace in their homes; I will give them all the graces necessary for their state of life; I will comfort them in all their afflictions; I will bless all their undertakings." Hence we may safely say that this is the means Our Lord Himself has selected to restore His sovereign rights over the family, and through the family, over society itself.

Has This Work Been Approved?

Yes, first by the Sacred Heart Himself, as evidenced by the countless conversions, both of individuals and families, where the Sacred Heart has been Enthroned; secondly by the last four Popes: Pius X called it "A work of social salvation"; Benedict XV wrote to Father Mateo, its founder: "Nothing is more opportune than your undertaking"; Pius XI blessed this work many times both publicly and privately, and Pius XII recently wrote to Father Mateo praising him for his work and encouraging him to continue the work of the "Enthronement, which is so well suited to foster the reign of love and mercy of the Sacred Heart in the family."

What Must I Do To Enthroned the Sacred Heart in My Home?
Read carefully what follows:

1. Learn what it is and how important it is. Procure explanatory literature. Prepare will.
2. Set a date for the Enthronement in agreement with your Pastor, or any other priest.
3. If possible have the Holy Sacrifice of the Mass offered that morning for the reign of the Sacred Heart in your home, and as an act of love and reparation to the Sacred Heart. The entire family should try to receive Communion at this Mass, or at another Mass, (Optional).
4. Obtain as beautiful a picture or statue of the Sacred Heart as possible. If you already have a picture, use that one.
5. Below the place of honor reserved for the statue or picture, prepare a "throne" or "altar", that is to say, a table (or perhaps the mantel-piece), covered with a white cloth, beautifully decorated with flowers and candles. The picture or statue should be placed on a small table near the "throne" before the ceremony. Put photographs of departed and absent members of family around the "throne", especially of those in the service. Have Holy Water on the table.
6. Invite your relatives and friends to be present, thus you will already begin to be an "apostle of the Sacred Heart."

For Ceremonials, information concerning Night Adoration in the home, etc., apply to:

Centre of Enthronement
680 Langevin St.
St. Boniface, Man.

Public Opinion

Canada's budget for 1950 will amount to \$2,308,000,000 (main estimates of expenditures) plus perhaps another \$100,000,000 for supplementary estimates. This is a formidable sum. Our hope is that the budget for the Indian Affairs Branch comes high enough to permit implementation of a vast program which should include construction of boarding and day schools, building of thousands of homes, roads and bridge construction and other urgent projects on Indian reserves.

Public opinion feels that if the Indian had the right to vote it would be much easier for him to have a larger slice of the national pie. Oddly enough, the Indian has no inclination whatsoever to assume the responsibilities connected with the privileges of citizenship.

The right to vote has already been given the United States Indians for many years without their losing any Treaty rights. Since he is a voter, the United States Indian can demand, and in fact, receives, much more attention from his Representative in the House.

Ghostly

WINNIPEG, Man. — The "Saw" corner in the Winnipeg Tribune reports from Miss Beryl McManus that while she was checking invoices for a mail order firm, she came across an item:

Five yards of sheeting, for Mr. L. Ghostkeeper, of Spirit River, Sask.

The Legend of Yannahar

Yannahar, the brave chief stood up in his wigwam before his fellow chiefs and spoke these words:

"Brothers, hear! and with the heart keep my words. My father Kimanchee, was a noble chief. He was light of foot; the wind only was quicker. His strong arm was as a branch of the mountain oak. Joy was with him when he came from hunting. His arrow never came back without meat. The eye of my father never grew dim; his strength grew with the days.

"Kimanchee came to the council fires. He and his brother chiefs smoked the pipe of peace. Then the warpath was overgrown with grass. Peace came like the Father of Waters; joy like the leaping waters on the mountain. These were the blessings of Kimanchee and his brothers. They drank at the spring in the forest and grew strong.

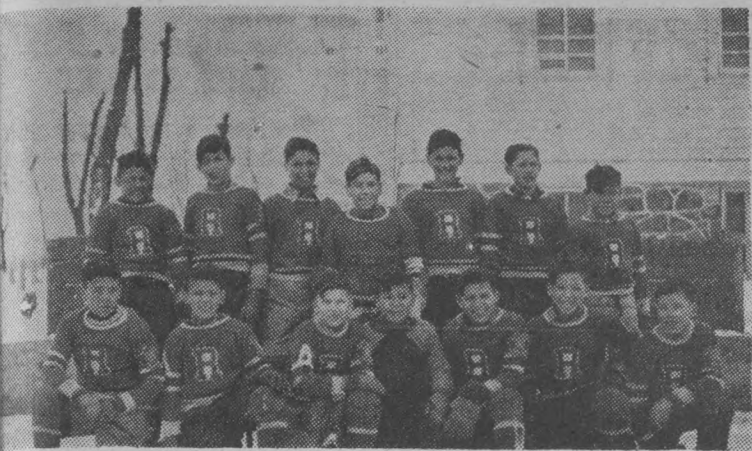
"But where is Kimanchee Swift-foot-of-the-prairie? The Fire Spirit came like the clouds of the north. Fire and death were on his wings. The shadows of darkness were before him, and the clouds and coldness of the night fell upon his track.

"The red man fell before the Fire Spirit like the leaves of the forest before the fierce wind. Kimanchee's eyes grew dim, his arm fell. His swift foot turned from the hunting trail. His arrow came back to him no more. His step was like the buffalo that has been shot.

"He slept with his dog in the sun; when he stood up, his strength was gone. Kimanchee fell. The joy that stood by the door of his wigwam stands there no more.

"He fell like a tree in summer. He fell like a tree torn by lightning, with its green leaves withered on its branches. The red man fell before the fire-water like the green leaves of the forest before the storm wind.

"This is the curse of the fire-water. Kimanchee, Swift-foot-of-the-prairie, is no more. The Fire Spirit has taken my father. His heart is drowned in the fire-water."



The Indian School hockey players victorious in 1950, Fort Frances League. Latest scores for the Rangers are: 4-2, 3-1, 0-1, 5-3, defeating successively: McIrvine's, Pharmacy Clinic, Frank and Buds. They are now District champions.

45 Years (Continued from page 1)

the ground in 1920 and rebuilt by Father Brassard. This second building was also destroyed by fire in 1947 and rebuilt also immediately by Father V. de Varennes, who, through unceasing activity, managed to erect a worthy temple in no way inferior to the former church and almost entirely fireproof; a large basement hall complements the church and is used daily for social and educational purposes.

Over 100 Pupils

The school harbours at present more than 100 pupils, including new recruits from Lac La Croix. The majority of the Catholic population which sends its children to St. Margaret's school lives on the Cootchiching Reserve (85 families). These people are very progressive, having steady

employment at the nearby Mathieu Mills; an active Knights of Columbus club and the ladies' St. Ann's society do much to foster social activities. The school principal and the missionary (Fr. Chaput, O.M.I.), look after the religious interests of the neighboring Saulteau population of Rainy Lake and the southern Lake of the Woods. Pupils come from the various reserves in the area, some from a distance of 100 miles.

The school principals who have succeeded one another at Fort Frances Indian school are: Fr. Brassard (1906-09, '18-'25 and '29-'32), Fr. M. Kalmes (1909-11), Fr. Vales (1918-25), S. Perreault (1925-29), P. Bousquet (1932-34), M. de Bretagne (1934-36), P. Chatelain (1938-47), and V. de Varennes (1936-38, 1947-).

Bishop Hill (Continued from page 1)

Indians. They were all very pleased to see their beloved Bishop among them. His presence there recalled to the old people the times when the first Bishop and missionaries were always received in the "Big Camp Houses." In former years, when there was no church, Mass, prayers and catechism took place in those large Camps. His Excellency's presence in the Dance Hall was a mark of special friendship and a source of happy memories.

The highlight of the evening was a song by Mr. Lucien Peter, one of the old timers, recalling the days when Bishop and missionaries were greeted by the natives who would go and meet them in their canoes and sing on their way back to the beach, accompanied by the rhythm of the paddles: "Carry Me, Heavenly Father, Carry Me . . ." All were delighted to hear that old Indian song, full of charm and simplicity.

Before His Excellency's speech, three groups, representing the children, the young people and the old, presented crowns of flowers to Our Lady, while the choir sang the "Crowning Hymn." Those presenting the crowns were: Bob Guerin and Irwin Sam, Levina James and Dorothy George, Baptist George. In a few words, Bishop Hill told the Indians how deeply touched he was to be among them on that occasion. Then using as a theme the words of Our Lord: "When two of three gather together to pray, there I am in their midst," he stressed the importance of prayer for peace in our homes, our country, in the world. Prayer will remind us of the purpose of life which is:

To know God, love Him and serve Him. As Jesus has come to us through Mary, He wishes to return to Him through Her. Many times in the last hundred years has Mary appeared to men to tell us what to do to gain peace. "I am sure that all of you before leaving this hall tonight will take the resolution to sign the Family pledge and keep it."

After His Excellency had given His blessing, Fr. B. Tourigny, the zealous missionary for the Indians of the Gulf Islands expressed his gratitude to all those who helped to make the Rally a success. The evening was closed by the Crusade Hymn and O Canada.

After everyone had walked home, a little tired, the hearts were filled with joy knowing that this evening was one of grace and a step forward to be remembered in the history of the Kuper Island Mission.



Mike Underwood, guest speaker, with the chairman of Koksila, Mr. August James.

Church Calendar

DURING LENT, if you cannot fast, perform some daily penance, in accordance with spirit of the Lenten season. Our Lord says: "Unless you do penance, you shall all perish."

March 19—Feast of St. Joseph.

April 2—Palm Sunday.

March 25—Feast of the Annunciation.

April 7—Good Friday, Holyday.

April 9—Easter Sunday.

Now is the time to fulfill your **EASTER DUTIES**. Go to confession and to Communion during Lent, as often as you can. Every Catholic must go to confession and Communion during the Easter time which ends, this year, on June 4.

Big "4" (Continued from page 1) However, Father Roussel's fleet Indians took command in the final period and posted a 6-4 win over Waldheim.

Felix Schultz of Waldheim won the "Friesen Trophy" for the highest point-getter in the league. Schultz compiled a total of 33 points (16 goals and 17 assists) in the six league games.

A large crowd attended the games. Mrs. Jack Newlove and Mrs. Bill Rudolph had a booth at the rink.

The Duck Lake Indians won the Service Club Trophy by defeating Waldheim. Greyeyes and Sasakamoose were star players for Duck Lake, champions of the Rosthern Superintendency.

350 Attend (Cont from page 1) the former storehouse of Fort St. Louis, which later became the Indian Agent's office.

NATIVE TEACHER

It was only in 1892 that a Caughnawaga Indian, Mr. F. Jacobs, was first hired as teacher, at the request of his fellow tribesmen. The attendance went up at one time to 133 boys, tightly crowded into a room normally large enough to accommodate 50 to 60 at the most. Something had to be done. He started lobbying at the House of Commons. Two years of relentless efforts brought results in the unprecedented visit of Mr. Habor Reid, the Deputy Superintendent of Indian Affairs himself. The visit resulted in the addition of a second storey to the building. One problem was solved.

Mr. Jacobs then determined to remedy the distressing situation of a school attendance ever fluctuating between high, medium and low. Children would come when they felt like it or when their parents would not need them at home. There seemed to be but one cure: compulsory education; such was the oft repeated suggestion of the teacher to the Members of Parliament, such also was their conclusion. The measure was passed in 1896 and was to be applied to all the Indians of Canada.

Mr. Omer Plante took over for the year 1897, until two other local Indians, Mr. P. Delisle and Mr. P. Williams, who had studied at the Mohawk Institute in Ontario, were available. They taught until 1914.

KATERI SCHOOL

It was during this period that two fine school houses were erected by the Department of Indian Affairs—Kateri School, just opposite the Catholic Church, for girls, and the boys' school at the east end of the town.

In the course of those years, many ladies also were added to the teaching staff; an Indian, Mrs. A. Beauvais, taught here for 36 years.

In 1914, Mr. Frank Jacobs was elected Mayor of Caughnawaga. His main concern was the fostering of education on the Reserve through an organized programme of studies. This could best be attained by a group of well trained teachers who would guarantee continuity of purpose and discipline.

Thanks to the concerted co-operation of the pastor, Rev. Fr. Gras, S.J., and the Councillors, the Sisters of Sainte-Anne from Lachine, agreed to come. They were immediately put in charge of both schools by the Federal authorities.

The constant growth of the population of the Reserve forced the Department to erect a third building in 1928. It was named the Senior School and housed the boys and girls of the higher grades; it also afforded an adequately equipped section for domestic arts. This valuable asset to education went up in smoke in the short space of two hours at the end of 1941.

Most trying conditions, both for the teachers and pupils ensued. War conditions made it impossible to consider the immediate reconstruction of the Senior School.

Thanks to the intercession of Kateri, also the munificence of the Federal Government, not only has the Senior School been replaced, but it has been enlarged to almost twice its original size and equipped with the most up-to-date facilities.

50 Years With Blackfeet Indians Marked by Fr. Levern

A noteworthy anniversary was celebrated on February 17 at St. Mary's Indian Reserve, Cardston, Alberta, when Rev. J. Levern, O.M.I., celebrated the 50th anniversary of his religious profession. On April 23 he will reach the 50th anniversary of his ministry among the Blackfeet Indians of Calgary diocese.



Very Rev. O. Fournier, O.M.I., recently appointed Provincial of the Oblate Province of Alberta.

Born in Brittany, Father Levern was ordained priest for his native diocese of Quimper in 1895 and worked there as a secular priest for four years. In order to satisfy his missionary aspirations he entered the Oblates of Mary Immaculate and made his religious profession at Angers, France, on Feb. 17, 1900. He was sent immediately to the Blood Reserve, arriving in Calgary on April 23 of the same year.

His whole priestly ministry has been devoted to the Blackfoot tribes within the diocese of Calgary, serving the Bloods, Peigans, and Blackfeet proper at different periods. He constructed the large Indian schools at Cluny and Brochet. He is one of the few authorities in the Blackfoot language having composed their grammar and dictionary and produced the Blackfoot Catechism and Prayer Book. At present he is parish priest of the Blood Reserve.

Papal Blessing

Pope Pius XII sent his "paternal congratulations and special apostolic benediction to the Venerable Jubilarian." Bishop Carroll referred to the extraordinary results among the Indians of Father Levern's ministry and of his example among the clergy of the diocese and of the community. "We thank God," he said, "that He has blessed us for half a century with a priest who, in the words of Holy Writ, has brought honor to the vesture of the priesthood."

Wins Silver Mug

WINNIPEG, Man. — Ronald, son of Mr. and Mrs. C. Fontaine, of Fort Alexander I.R., won an engraved silver baby mug given by the Winnipeg Tribune to all babies born Jan. 28, anniversary day of 60th birthday of that Winnipeg daily.

First Place for Indian Students in White School

CROSS LAKE, Man.—A report received on the progress of ex-pupils of Cross Lake Residential school indicates that Frances Apittagan, 18, now in Grade XII at St. Norbert Convent, Man., holds consistently the first place in her class. Frances is from Fisher River I.R., she studied at Norway House and Kenora Indian schools.

Roberta Papanakes, 17, is in Grade X in the same convent; she also is close to the head of the class, so is her sister, Theresa, 14, now in Grade IX. Both girls were formerly Cross Lake pupils.

Andrew Yellowback, 15, is in Grade X at Lebert Indian School; last term he was first in his Grade (IX); Thomas Okimaw and William Halcrowe are also former Cross Lake students now at Lebert.

LETHAL WEAPON

A spear-pointed logging peavy—a lethal weapon in the hands of an expert—was used to bag two cougars for J. Morrison Kispiox, near Terrace, B.C., recently. Mr. Kispiox, while hauling logs in the bush, was confronted by the two cats. The Indian woodsman killed both after a short battle in which he escaped unscratched. He got his comeuppance several days later, however, when a log rolled onto his foot.

Cariboo Meat Forbidden to Indians in N. W. T.

FORT SMITH, N.W.T.—In its February issue, the official publication of the Mackenzie Vicariate protests strongly against prohibition of cariboo meat for use in hospitals and schools of the area. According to the reports, the Canadian Government, at the request of the Wild Life Superintendent of Fort Smith, has prohibited providing cariboo meat to hospital patients and Indian school boarders.

This prohibition causes severe and undue hardships on the natives whose daily food is cariboo meat; the Indian patients in hospitals clamor for it; boarding school pupils, who thrive on this rich and abundant food, are deprived of their favourite food.

Alleged Reasons

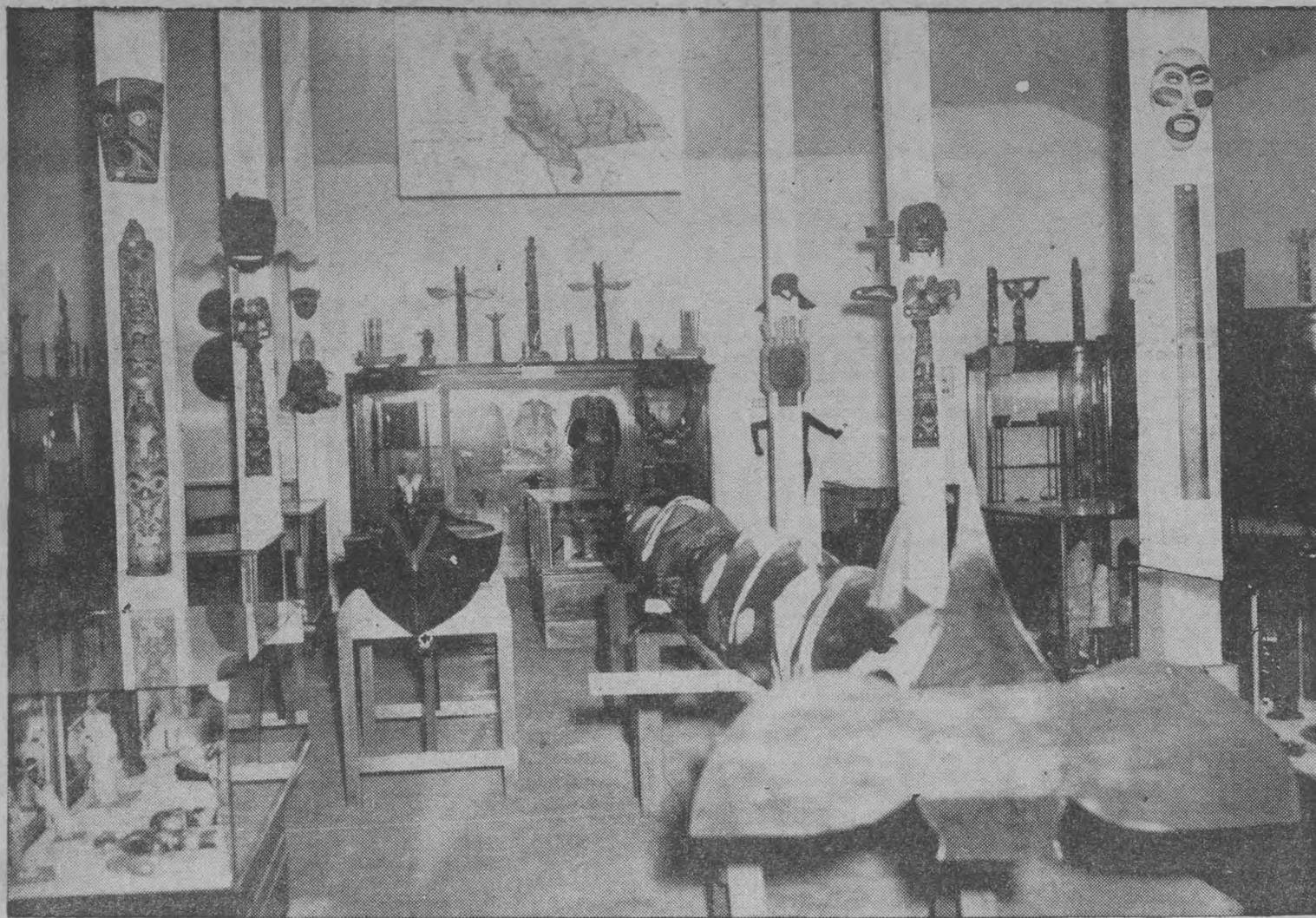
The reason for prohibiting the use of cariboo meat is that the cariboo is in danger of extinction, according to Mr. Sloan, Wild Life Superintendent at Fort Smith. However, there is a count of 2,000,000 cariboo, enough to feed thousands of hospital patients and school children for centuries. The "News of the North" asserts that cariboo is very abundant in the Coppermine area; hundreds of thousands of cariboo were seen at Fond du Lac and at Stoney Rapids last fall.

Plentiful at Fort Smith

Eyewitnesses at Fort Smith affirm that the cariboo is more numerous than ever at Fort Smith, in Mr. Sloan's own jurisdiction, where Indians and Metis hunters are killing them daily. It is reported that a large sum of money has been spent by the Government in attempting to count the cariboo herds.

The "Courier de Famille," published at Fort Smith, suggests that there are better ways of spending public money than in wasting it counting cariboo and that a prohibition on alcoholic liquor, not only theoretical, but effective, which are now being imported by the Government itself on the Territories, would be much more advantageous to the physical and moral welfare of the people.

The Only Indian Museum in Canada: at Hastings Park, Vancouver



The Edward and Mary Lipsett Indian Museum at Hastings Park is valued at \$40,000 and contains the finest collection of its kind in the world. Here art work of Indians from the Atlantic to the Pacific from the Eskimos in the north to the Pomas to the south can be studied. Foreigners collected Indian art relics while British Columbia displayed apathy; because of the foresight and generosity

of the Lipsetts this art center has been made possible. Among the exhibits we note Haida silver work, a Kwakiutl burial box, Tlingit basketry, a Chilcat chief's blanket of mountain goat hair adorned with ermine, Eskimo ivory carvings, a very old "copper", and many samples of Eastern Indian art.

(Photo courtesy Vancouver Daily Province)
(We are indebted to the "Native Voice" for the loan of the mat)

NEW INDIAN DAY SCHOOLS

Among the new Indian day schools which have been opened since the beginning of the 1949-50 academic year are the following:

Louis Bull, Hobbema Agency, Alta.; Goodfish Lake, Saddle Lake Agency, Alta.; Fort Alexander No. 2, Clandeboye Agency, Man.; Roseau River, Portage la Prairie Agency, Man.; Peguis Nos. 2, 3 and 4, second classroom, Fisher River Agency, Man.

Rocher River (two-room), Fort Norman Agency, N.W.T.; Oneida No. 2 (second classroom), Caradoc Agency, Ont.; Walpole Island No. 1 (third classroom), Walpole Island, Ont.; Long Plain, Portage la Prairie Agency, Man.; Pelican Lake, Duck Lake Agency, Sask.; Sweetgrass, Battleford Agency, Sask.; Poundmaker, Battleford Agency, Sask.; St. Francis, Crooked Lake Agency, Sask.; Chemawawin, The Pas Agency, Man.; Big Horn, Stony Agency, Alta.; Oxford House No. 1, Nelson River

Agency, Man.; Mountbatten, Chapleau Agency, Ont.; Alexis, Edmonton Agency, Alta.; Ryerson (second classroom), Parry Sound Agency, Ont.; Ucluelet, West Coast Agency, B.C. (two-room); Pointe Bleue (third classroom), Sault Ste. Marie Agency, Que.; Sagamook (second classroom), Sault Ste. Marie Agency, Ont.

The following schools are in course of construction and should be finished for the Easter term:

Long Lake, Saddle Lake Agency (Saddle Lake No. 2), Alta.; Frog Lake, Saddle Lake Agency, Alta.; Cape Mudge, Kwawkwewlth Agency, B.C.; Alert Bay (two-room addition), Kwawkwewlth Agency, B.C.; Gil-

Indian Midget Sextet Showing Fine Record

THE PAS—An all-Indian midget hockey team from the residential school at Sturgeon Landing is making a name for itself in local sports circles. They have scored their third straight victory over local teams.

Father Giard, O.M.I., who learned his hockey in his native Quebec province and played with L'Assomption College, coaches some 40 boys at the school.

ford Island, Kwawkwewlth Agency, B.C.; Lakalsap (two rooms), Skeena River Agency, B.C.; Kincolith (two rooms), Skeena River Agency, B.C.; Hartley River (two rooms), Skeena River Agency, B.C.; Moraviantown (second classroom), Moravian Agency, Ont.; Peigan, Peigan Agency, Alta.; Upper Hay River, Fort Vermilion Agency, Alta.; File Hills Colony (two-room), File Hills Agency, Sask.; Whitefish Bay (two rooms), Kenora Agency, Ont.; Lorette (two rooms), Lorette Agency, Que.

"They love skating," he says, "and take to it naturally. We split up into teams and have some very good games of our own. They like to visit The Pas and play against other teams. We have never lost a game against an outside team yet. The boys make their own hockey sticks," he said.

Maximum age at the school, which students attend from all the Indian settlements as far north as Lac du Brochet, is 15 years. Not a big team, not even up to normal size, the Indian youngsters rely on speed and ability.

Every Saturday night they gather in the mission hall to hear the radio broadcast of the N.H.L. game in Maple Leaf Gardens, Toronto.

Indians Take Demers Cup

SHELLBROOK — Muskeg Indians won the Demers Cup by defeating a Leask team in a one-sided final game of a hockey tournament here. It was the second cup won this year by the Indians.

In the first round of the nine-team tourney, Parkside defeated Shellbrook Rangers; Lask defeated Canwood; Shellbrook Elks defeated Moon Hills; Muskeg Indians defeated Big River; and Parkside, playing its second game, defeated Marcelin.

In the semi-finals, Leask defeated the local Elks and the Indians downed Parkside.

Ian Eisenhardt Dominion Recreational Supervisor

OTTAWA — Mr. Ian Eisenhardt has been appointed Recreational Supervisor for Canada's Indian Affairs Branch.

His duties consist of promoting physical education and sports in the schools and on the Reserves, as well as adult education and the formation of Parents-Teachers' Clubs and other similar activities.

CHARMER'S SON THE SNAKE

The boy was seven years old. In these — to him — long years of life, he had never before seen a sight as now through his eyes. Boys — about fifty of them; but to his young eyes a veritable army — were in a yard. They were in various groups according to their age and each group was playing a game. They were happy boys he decided, for happy shouts and laughter filled the air.

All this while he had been leaning against a high fence that surrounded the yard where the boys were playing, peering through a knot-hole. Meanwhile, his father, a snake charmer, was setting up a basket of snakes in preparation for his act. It was his son's duty to collect alms from passers-by who would stop to see the performance. He should be here now; instead he was wasting his time watching those idle boys playing. Boys had no right to play. They should be out working or begging rather than spending their time in games and laughter. These orphanage operated by foreign women were spoiling boys. He hated such institutions and the people who looked after them. They would never get his son in one of them. Play, boys were made to work to beg to help support their parents. There was no time for play. Stepping over to the fence, he roughly dragged his son back to where he had set up his baskets.

The boy picked up his tin cup in which he made his collections, but he was listless and showed no interest in his task. His thoughts were still with the happy boys he had seen through the knot-hole. As if moved by a sudden decision, the boy turned to his father and begged him to allow him to go and play with the boys in the yard. The father's mounting anger against the foreigners burst its bounds at this petition from his son. Roughly, he struck the child, knocking him to the ground.

An unchangeable rule governing all snake charmers was that they must be calm when performing with their pets. Any agitation in the performer makes itself felt in the conduct of the snakes. They become restless and dangerous. The boy's father forgot this rule. He entered into his anger in his angry mood. His flute lacked its usual smooth flow of notes. The cobra, rising from the basket, suddenly stopped its rhythmic sway. It struck and its venomous fangs bit deep into the snake charmer's arm.

His fear overcoming his hate, the man rushed into the orphanage for he knew these foreign women had good medicine. But the bite was deep and even before he reached the dispensary, the poison flowed in his arteries. In a few minutes he was dead. Today the snake charmer's son is one of the happy boys who during recreation periods shouts and laughs as they play their games in the yard behind the high board fence.

(Holy Childhood Tales with permission)

RENE GUILLAS APPOINTED

SANDY BAY I.R., Man.—Mr. Rene Guillas, of Ste.-Rose, Man. has been recently appointed Assistant Indian Agent at the Sandy Bay Reserve.

Family Allowances

In addition to the greatly increased effort being put into the health care of Indians by my Department in recent years, a very important development has been the payment of Family Allowances. More than 18,300 Indian and Eskimo families receive these allowances on behalf of more than 55,000 Indian and Eskimo children. A total of more than \$4,000,000 is paid out each year in these allowances. Everywhere I go in Canada Indian parents have told me that their children are better clothed, better fed and generally better cared for because of these monthly payments.

There is every indication that Indian parents are using these allowances as they should be used for the benefit of their children—to bring them good food, warm clothing and other things needed to give them a good start in life. (Hon. Paul Martin.)

ONE DISH MEALS

There are many advantages in cooking wholesome nutritious foods in a casserole. Foods baked in a small amount of liquid are better for us since they maintain much of their nutrient value. A well planned casserole dish uses up much in the way of leftovers and makes a handy "one dish meal".



Artist Came to Canada: Mike Gergely, former professor of art at the University of Budapest, came to Canada as a farm laborer; shown here is one of his marvellous Indian paintings.

Moose Hide Painting

Father Floch recalls that in the early days a moose hide was used to depict the crucifixion of Christ for the Indians and Eskimos the first time. The scene was painted on the skin of

a big bull moose that had been carefully shot through the head in order that the hide be not damaged for the art work. Father Floch wears a beard and moustache for protection from the Arctic cold and storms.

1871 Treaty Broken Claims Indian Goup

Secretary of the Manitoba Indian Association has charged the federal government with depriving Canadian Indians of their proper treaty rights.

A. E. Thompson, of Dallas, Man., claimed the government has never carried out treaty provisions established in 1871. Instead, it passed the Indian Act to deal with Indian affairs, he said.

Mr. Thompson was chairman of a one-day association meeting held in Winnipeg. It was attended by 25 chiefs and delegates of the Cree and Saulteaux tribes, from Manitoba and Northwestern Ontario.

At the meeting, Indians discussed treaty rights and a brief submitted to the Canadian government last March.

The association is now waiting for the government to say when it should send a representation to sit on the joint committee to review the Indian Act.

McIntosh, Ont.

Indian Settlement

In many localities the Indians, from their limited reserves, have allotted a piece of land for a school or church site. Here it happens that the Indians of Grassy Narrows Band have no reserved land. Consequently, for their use, in proximity of the school, the Oblate Fathers have leased from the Department of Lands and Forests of the Province of Ontario, a large lot on which they pay an annual rental. On this lot there are presently 22 Indian houses, some of which are well built. Evidently the Indians have no right whatsoever on the land, but they may stay there unmolested as long as they dwell peacefully thereon.

New Indian Sanatorium

Father Brachet was invited by Dr. Percy E. Moore, director of Indian Health Services, to the official opening of the new Sanatorium at Sioux Lookout on Feb. 17th.

He sat near the Director at the opening luncheon given at the Hospital, after he had offered grace in the name of all present, and listened with interest to several eloquent speeches, specially to the address of the Hon. Minister Paul Martin, who gave credit to the medical care tendered by the Church previous to any governmental health service. Afterwards with Father Benoit he visited the magnificent building which will serve as hospital as well. The five McIntosh pupils who are patients there, were found improving, except Sebastian, who had to be anointed during the afternoon. The civic dinner in the Knights of Columbus Hall, attended by a large number of distinguished guests, brilliantly concluded an event so important in the life of many Northern aborigines. The Indians of McIntosh have every reason to be grateful to possess so close to them such an efficient hospital, which can be reached by a daily night train and also by a bi-weekly local.

Indeed the Department of National Health is to be praised for its increasing interest in Indian welfare, for this new \$600,000 Hospital-San may compete with the best municipal hospital.

Our Lady of the Cape

On Feb. 22nd, a statue of the Blessed Lady was installed in the boys and girls, who were invited entrance parlor before the senior to keep their future house, however humble and small, ever lovingly tidy, with the encouragement of nice holy pictures, which should witness daily prayers in common for faithful union and enduring happiness.

LEBRET SCHOOL



The Statue of Our Lady of the Cape Sanctuary

Visit of Our Lady Of The Cape

Our Lady of the Cape had entered the Indian School chapel to visit those who have prayed, dreamed and longed for Her! At last this great day of prayer had come. It was Tuesday morning, February 7th.

Gladness, heartfelt joy expressed itself in every face as we stretched our necks a little longer to see where they were going to place the statue of Our Lady.

After She was placed in front of the chapel, Father Plaisance spoke to us about Our Lady's history. Then we recited the Rosary piously, for it was only the beginning. Rosary was to be said through the whole day and the following night. Whenever we would have spare moments we would go and keep company with our dear Mother, as we had so many favors to ask for. Yes, we prayed with sincerity in our hearts because we knew there were only a few hours to be had with Our Lady and heavenly Mother's visitation. That day, all the children and the staff, together with the Fathers and Sisters, said the Rosary without ceasing for any length of time.

When the night came, it meant a lot to us to sacrifice our sleep for part of the night. We were glad to do it, and how downhearted we were when we heard that we were allowed to up only at three o'clock in the morning. It was with joy in our heart that we got up the next morning to attend the Mass of Father Plaisance at three a.m. Again, in the middle of the night, we were all heart and prayer with Our Lady of the Cape.

Our Lady's Heart was calling for her children's love, while showing her motherly attitude towards us, she left the chapel with a smile on her face. She is gone now! Too soon She disappeared from our sight that early morning. We may never see her again on earth, but we all hope to meet again in Her heavenly home.

Oh, Mother, you have done so much good to each one of us that fond memories will remain in our hearts, and your visit will ever be remembered in the minds of your children of the Lebre Indian School!

Margaret Happa,
Grade VII.

OBITUARY

Thomas Anaquod, 76, died at Lestock, Feb. 28, was buried at Pasqua, March 4, by Fr. Piché. Mr. Anaquod spent his entire life in the Qu'Appelle Valley. He belonged to the Muscowpitung band.

His home was always open to the missionaries, who used to say Mass at his home. Because he was respectful and charitable to the missionaries, God blessed him with a happy death. He is survived by three daughters and numerous grandchildren. R.I.P.

Joseph Desnomie, 84, former Chief of the File Hills Colony. He was born near Moose Jaw; he served as Chief 15 years. Three

Muscovequan News

DESJARLAIS—BRUCE WEDDING

On Feb. 21 were married in the school chapel, John Desjarlais and Irene Bruce. Father Robidoux preached the sermon at the wedding High Mass, sung by the school pupils, at which parents and friends of the newlyweds attended.

The bride wore light blue, with a long veil, while the bridesmaids were in pink. Victoria Manitopyes, in white, carried the bridal bouquet.

Breakfast was served in the pupils' dining-room, at which Father Principal attended. Afterwards the party drove home in gaily decorated sleighs. Congratulations to Mr. and Mrs. Desjarlais.

(Marion Bruce, Grade 6)

HOCKEY TEAM SCORES 24 WINS

The Muscovequan midget hockey players, the Rangers, won 24 games out of 28 played so far. First playoff game with Melville was 6-5; the second one was a 6-6 tie; two losses to Yorkton were chalked up.

Rangers line-up: Goal, Albert Windigo; defense, Jim Warren and Nicholas Ewinin; first line, Mathew Smoke, Ken Edwards (C) and Floyd Whitecap; second line, Frank Nippi, Arthur Thomas (C) and Luke Nona-kewetang.

Three cheers for our goalie. I am not good enough in arithmetic to add up all the blue marks he has.

The young ladies of the school should not be jealous of our lighted rink, since they have new slides, toboggans, sleighs and their own skating rink.

(Thomas Windigo, Gr. 7)

RECREATIONAL ACTIVITY

We had a very enjoyable time on Valentine Day. We had prepared Valentines a week previously, the boys made theirs of wood, we made ours in crochet or bead work; most were of paper and candy. We raffled a cake and sold our Valentines for the Apostolate of the Press to help the Indian M. Record. Proceeds amounted to \$12.00.

On St. Valentine's Day we placed a mailbox in our dining-room near the statue of the Blessed Virgin where we mailed our Valentines. There was great excitement after supper when Father Principal, Sister Superior and the other Sisters came to sort out and deliver the mail. That evening we had a skating party instead of our regular study period, after which lunch was served in our play room.

(Celina Ernest, Gr. 8)

Father Richard, S.J., Is Ninety-Six

Father Richard, the greatest living authority on the Ojibway language, on Feb. 6th celebrated his 96th birthday at the Garnier Indian School at Spanish, Ontario.

One day Father Hourigan, S.J., dup up a term out of Bishop Baraga's Ojibway dictionary to stump him. "Father what does 'wabigonikwewikwe' mean?" The old priest chuckled. "In the first place it isn't 'wabigonikwewikwe' but 'wabigonikWE-wikwe' (putting the tonic accent where it belonged) and it means 'the-woman-who-makes-the-artificial-flowers,' you see 'wabigon' means flowers, 'ikwe-wikwe' means a woman who does something."

We wish this grand old Ontario missionary a Happy and Holy Birthday. May he live to see a hundred or more completed!

of his sons served during the last war. Surviving him are four sons, John, Alex, William and George, and four daughters, Mrs. N. Pinay, Mrs. Wm. Ward, Mrs. A. McKay and Mrs. T. Dumont; 62 grandchildren and 12 great-grandchildren. R.I.P.



GRATEFUL CHIEFS: In full regalia, Chiefs William Scow, President of the Native Brotherhood of Indians, right, and Frank Assu, leader of the North American Indian Brotherhood of Indians, pay their homage to the assembled Legislature of British Columbia, which recently granted the Indians of that province the right to vote. (Courtesy Regina Leader-Post.)

Saanich News

Drowning

On January 6th, two Indians were drowned in the Saanich Inlet. They had left, late, the night before to go clam digging on a nearby island. Their absence was reported to the B.C. police the next day. A search was organized and the following Sunday their boat was found on the beach eight miles away from West Saanich. During the following weeks the oars were located on the beach on the other side of the Inlet.

Both were married. Ernest Wilson, son-in-law of Joe Bartleman, the West Saanich chief, leaves a family of eight. He was in the Canadian Army for two years during the war. Harry Fisher has two children. Although belonging to another Reserve, he was staying in West Saanich to look after an old uncle, Gus Morris.

In spite of repeated searches, the bodies have not been found. Chief Joe Bartleman and the two widows were very grateful for the help the local Indians gave to the two families.

C.Y.O. Elections

On February 13th, the C.Y.O. Guadalupe Chapter held its annual election. Charlie Tom was

elected president. The vice-president is Earl Claxton, of East Saanich. Ann Elliott, of West Saanich, was returned as secretary-treasurer. They will also hold the following chairmanships: Charlie Tom, Religious; Earl Claxton, Sports; Ann Elliott, Cultural. Marie Cooper, also of West Saanich, was appointed Social Committee chairman.

On Feb. 17, a Valentine party was enjoyed by the C.Y.O. members and their guests.

During Lent, at the religious meetings, slides on the commandments will be shown. A special film on bulb growing will be the feature of the cultural meeting. A card party for the members and their parents was held on St. Patrick's Day.

On the East Saanich Reserve, a new house has been built by George Underwood. It has a full basement and four rooms on the main floor.

Also on the East Saanich Reserve a plan is being studied to put the electricity in every home.

At a recent meeting Chief Louis Pelkey and his councillors have prepared resolutions that have been forwarded to the Department of Indian Affairs for approval.

Winning Essay

WHY I SHOULD SUPPORT THE I.M.R.

Elizabeth Kahnpace, Lebre, Sask.

Eager to promote my neighbours' interest and God's interest, I willingly and honestly say that in supporting the Indian Missionary Record I give only 5% of what other Indians give to contribute to such a good cause in order to keep up the Catholic paper which does a great deal of good to all the Indians of Canada.

The Catholic press is fighting with all its might for all the right things which God commands us to do for the Salvation of this world.

So much money is spent for entertainment, on gambling, drinking and smoking. I'll support this I.M.R. as long as it is held up by all other charitable Indians of Canada.

The Missionary Record is the only Indian Catholic paper which is passing through all Canada and really it gives social and religious guidance to all who read this paper.

It pays to give money to a real faithful collector who knows where to and how to use this money in the presence of God.

I really think that all this money goes to the real Bank of Heaven.



Chapter XVI

My Father --- You Come!

FATHER Jacques de Lamberville, the new missionary, woke with a feeling of well-being and stepped to the door of his lodge. Spring was on the hills, and the sun shone delicately down upon the trees and the fields of the village of Kanawake, interlacing them with faint shadows from swaying branches and catching the aroma of wood lilies and newly turned soil.

Mass was over long ago, but after his thanksgiving and his frugal breakfast of sagamite and sassafras tea the missionary had dozed for half an hour before starting his round of the village sick and aged. Standing in the open doorway, he thought briefly of the coming of spring back home — in *la belle France*.

He had left his homeland, his grammar classes, his literature classes, his theology classes to his confreres. His love of God and his zeal for God's house he brought with him to Canada — New France — to Kanawake! He was a holy man, though he would be the first to question it. He was a very learned man, though he certainly would have disclaimed it. And when Father Boniface after one successful year in this mission had died, Father Jacques did not claim that, because of his zeal and his learning and his holiness and his usefulness in his monastery, he should remain in holiness and usefulness, and set sail for a nation wild and free and — very dangerous. Especially to missionaries. And here he was this early dawn in 1875 with the winter's work behind him and this sense of well-being that he had not felt previously. True, he had recognized the healthfulness of outdoor life, for it was practically outdoor life if one took advantage of it — and kept as clean as one could. Nowhere in this great place had he heard of a case of dysentery, so prevalent in overheated French houses, here were no gout and self-poisoning. Here, though, was yearly danger of starvation if the winter was bad and the hunting poor, and if the corn crops failed.

The village was very quiet this morning, because all the men and the women who were able had gone to the fields to plant for the harvest.

He walked slowly among the cabins, stopping wherever he knew or thought some one was at home, and with kindness and good sense he instructed them in the new Faith and questioned them as to the condition of their families, whether or not there was prospect of new Christians among them. He had not found the language hard to master as had that ingenious Père Pierron, who had consigned the old crone to the flames of hell if she did not repent of her evil ways. Nothing that had to do with learning seemed really hard for him, and the Mohawks knew not the gem they had among them. Though Tegakouita thought many times he was the answer to her prayer: "Please let the Son of the Lovely Lady find me soon."

She had listened to all the instructions she could and longed for the courage to speak to him. To ask him please to find a way for her. But Father de Lamberville knew the reputation of her uncle. He knew that in this particular cabin, before which he was now passing, was the utmost contempt for Christianity, and that those who dwelt therein were not of the Faith. Too bad. There was a girl who lived here who seemed to be trying to lose herself in the crowds he instructed, and yet always to stand out like a sort of light among them. Everyone said she was too good to be true, and that she had refused to marry as it was the duty of an Indian girl to do. That she was really a Christian at heart. But daily as he went his rounds the good Père passed the lodge, as though before its door stood the impassible image of the chief, Tegakouita's uncle.

This morning he had passed her door again. There was a soft shaft of light slanting down against the roof, and a stream of smoke spiraled up the chimney holes shattering the light into thousands of prisms.

No one would ever be less anxious than de Lamberville to claim supernatural promptings, but of a sudden he stopped in his tracks. He smelled the pine and the cedar and new maple leaf drenched with the sun, and the scent of lilies and damp moss was almost intoxicating. He drew in

a long draught of it with a sort of ecstasy, and for some reason he could not name felt at the same time an irresistible impulse toward the door of the lodge of Tegakouita.

Gone was the chieftain guard before the skin hanging at the door of the cabin. Gone the fear that he might meet with destruction and bring down further wrath on the head of the young squaw. He bent his head and entered, scarcely knowing that he had at last accomplished what he had thought he never would do.

Tegakouita was sitting on a bearskin working with her magic fingers the white doeskin jacket she meant to give Eaglefeather. She had injured her foot yesterday when she was chopping wood for the fire. The ankle, where the hatchet had struck it, was swollen and painful, but thank the God of the white man she had not cut it with the sharp edge. It was carelessness that had never before happened to her. She could not now account for it. But as she looked up and saw the tall, serious face in the doorway, she had a sudden feeling that now — now — she did know why the accident had happened. The Lovely Lady had sent him. It was as simple as that. She had taken a long time, but here he was. She very quietly rose supporting herself on one foot: "My Father," she said softly, "O my Father! You have come."

Father de Lamberville was not prepared for the greeting, but he gravely replied: "Be seated, my child. I see that you have injured your foot." He seated himself across the fire from her, greeting the two visitors who had come to help pass the time for Tegakouita since they were not able to be in the fields either. But quite as though there were no one present, the young Indian maiden leaned across the blaze, and her eyes shone with such light that the priest was amazed and not a little unbelieving. This was not the way an Indian girl acted. Not the way the eyes of an Indian girl shone. He felt a bit uneasy and would perhaps have suspected some evil had not Tegakouita's first stumbling words dispelled his doubts and replaced them with a sort of humble reverence.

"O my Father!" cried she-who-advances-hesitating — "O my Father! The Lovely Lady has sent you at last."

"My child — I do not understand. Did you want me to come? Is there something wrong you wish to speak to me about, perhaps?"

"Ah, yes! Oh, no!" Tegakouita contradicted in her eagerness to get everything said all at once. Now that he was here by some intervention her tongue seemed to be hung in the middle, where heretofore it had seemed to be tied at both ends, leaving her inarticulate before the servant of God. "I prayed to her, I begged her every day, to send me her Son and now — now, Father, you are here and you will bring Him to me? See? That is the way she was chosen. I learned all the Fathers taught, but I want to know so much more. I want so much to — to have Him on my tongue — in my heart — in my soul. O my Father, since I was a small child I have wanted something that I did not understand. But now I understand . . . a little. I want to be your child. Her child. His child. I want to be baptized Christian — but I was afraid. I was afraid of my uncle, afraid I was not good enough, brave enough, holy enough. But — my Father, that is what I want, and she has sent you."

"Who has sent me, child?" He knew. "Who is this Lovely Lady?"

"She is the Mother of God. I love her so dearly. She is my mother, also, and we have many beautiful times together — by the spring."

"The spring?"

"Tegakouita's spring!" chorused the visitors open-mouthed at what passed.

"Does the Lovely Lady really come there. Tegakouita?" They were ready to believe, for did not water sprites and the moon goddess and others sometimes take human form and speak to the chosen ones?

But Tegakouita was too excited and happy to pay attention. Her eyes were boring holes in those of the Père and her fingers gripped the white doeskin jacket.

"Yes. My spring. The spring she sent me the night when I blessed the corn, when it stormed and I did not die. And the medicine man thought it was the spirit of the corn who had saved it. But he could not see me in his trance —"

"Stop, my child," said the mystified priest softly. "Let us go slowly. And begin at the beginning. Then we shall see what we shall see."

So she began to tell how she had wanted to remember how to make the Sign her mother had taught her, but that she could not remember, and was forbidden to make it even if she did remember: of the day when she had learned it secretly, down to the present; how she drank in every word that fell concerning the Mother of the white man's God. She told of the wonderful Jesus being some-

thing like the youth who had brought them m (Tega- damin corn). Jesus, too, fed his people, only them. bread was life eternal. She mentioned the fear pressed young her uncle that had helped to keep her back fr the w the Lo My c thousa Baptism, her terrible shyness that had been fostered by the life she led — "because I do not want to marry, you know. You are not married my Father, so you understand that —"

At last, it was all told, and the cabin was suddenly very silent as Père de Lamberville gazed upon her and knew in truth the Lovely Lady had sent him to this precious saintly savage who knew not that for her now opened the very gates of heaven. If she had the courage to pass!

"Your family will not allow it, my child. Have you thought of that?"

"Many times, my Father. But my decision is made. At last, now I know that nothing will make me draw back. Not even if I must —" she paused and said in a lower tone looking into a distance where only she saw light — "even if I must run away to do it."

Chapter XVII

Catherine Means Pure

BUT it was not until Easter the following year that the anxious Tegakouita was allowed to be baptized. There was too much at stake, and the missionaries had often been accused of the haste in accepting new converts, which "they" said made better apostates. That the charge was untrue and great precaution was always taken did not change Father de Lamberville's decision to be certain of Tegakouita's integrity, and in the meantime he instructed her with diligence, lighting in her intelligence and piety, that were evidently sincere. Not all the catechumens were sincere.

And another item in favor of the girl was the report on her life gleaned from the villagers themselves. They had persecuted her and would again but at least now they were all unanimous and earnest in their description of her ways. It seemed they were compelled to be honest, for it was an Indian custom to see evil where none existed. Their reports of Tegakouita contained no evil, and the Christians already in the village were rejoiced when de Lamberville announced Easter Day as the time for the baptism of the young squaw. They had watched her most intently during her probation and felt that she was far above them even before the saving water was poured over her bowed head.

Katerie, in Indian — in French Catherine — was the name chosen for her. Father had explained its meaning, and Tegakouita was happy. Pure! That is what they called the Lovely Lady. It was what she, Tegakouita, had been in her lesser way, though she had not understood just what a treasure the world called purity. *Catherine meant pure.*

She walked up the aisle of the little bark chapel in a kind of trance, seeing nothing of the transformation there had been wrought in it. That it was even more beautiful than at the Christmas of Father Boniface, with contributions from all the Christians of richest furs, bear, beaver, wildcat and silver foxes adorning the walls. Wreaths and festoons of the most beautiful and cherished necklaces and flowers were caught up by the sun in dazzling color. She had stepped across the threshold, before which had been planted shrubbery for this special occasion, and crowds from among the pagans as well as the Christians came to see this unusual spectacle.



(Continued on page 7)

THIRTY YEARS AGO

in the British Columbia Missions

By An
Oblate Missionary

Tegakouita did not see them. Did not hear them. Did not know that all were awed or impressed in their own way by the expression of her young face, as with eyes ablaze with pure light she walked in her white doeskin to the arms of the Lord and the Lovely Lady, to hear them say: "My child my dear child, welcome, at last, a thousand welcomes!"

Father de Lamberville felt his heart fly to his mouth when he saw her with the face of angelic beauty coming toward him. "Of such is the Kingdom of Heaven," he thought, and in his own eyes though he did not know it, was an answering beauty as he poured the water: "I baptize thee, Kateri, in the name of the Father, and of the Son and of the Holy Ghost." His joy was so great he could not quite account for it. It was, yes, it was what was termed **unspeakable** joy, and he feared it, while he thanked his heavenly Father for this gift of Easter Day. April 18, 1676, when Katerie, the new Katerie Tegakouita, was about twenty years of age, and a baptized Catholic with a difficult future to face.

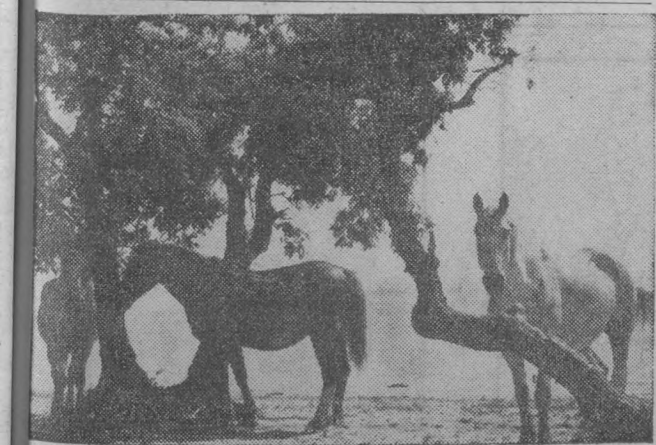
That whole previous year had been almost heavenly for the orphan Indian girl. Strangely enough, her uncle, perhaps seeing the futility of it, had made no objection to her baptism, though he insisted she remain in the village so as to have her usual assistance. But none of them had foreseen that by the very nature of intense religion one is set apart for persecution. It was bad enough to have Tegakouita different from the pagan elements of the village and defying marriage, but now she began under the instructions of the Blackrobe to shun even the east harmful festivity in Kanawake or the other three villages of the Mission.

Their dances were good, the chief thought. Fire-water was good — even when a brave imbibed too much of it sometimes. To make love, to perform ceremonies peculiar to their tribe, was not a practice for scorn. She should do as they did. But now she spent all her spare time in the chapel, openly slipping through her fingers those beads called rosary. She refused to go to the field to work anymore on Sundays and church festival days. "To be sure, she worked harder on the other days," her Uncle said to the medicine man, who had not as yet worked out a way to keep Tegakouita from Christianity and to change her mind in regard to marriage.

The light in her eyes disturbed **Light-in-the-Dark**, as did the expression of the Blackrobe. He recognized in them a power he had not. A power he would like to possess. A power he spent many days fasting and imploring his gods to obtain for him.

And in his own eyes was power also. But he thought he understood his own power, and he did not understand the source of the Blackrobe's power. He had one day by chance come upon Tegakouita's Spring, with the tree in whose side was carved the rude cross — Tegakouita's Sign. He feared that Sign and would walk far out of his way to avoid a cross. But he could not avoid this one. He knew instinctively whose cross it was. And unreasoning hate rose in him. He lifted his tomahawk to strike it from the tree-side when an arrow sang behind him and entered the bark above the cross and his own head. He stood motionless, then dropped to the ground, glad he had brought his hatchet, though he carried it only for protection, since a medicine man was not a warrior. But no sound reached his ears. Not a leaf stirred surreptitiously. He was too wise to believe the danger was past, and also he crept on his stomach through the undergrowth and finally at some distance he climbed a tree and looked about him.

But the forest kept its secret, and with a new fear in his eyes the sorcerer climbed down again after a time. The God of the Sign protected Himself. But he did not always protect his people. The Mohawks could testify to that. He had very strong medicine, and soon He would draw away all the braves — if He got the chance. And the devil also. He was very powerful. But he, the sorcerer, the medicine man, shaman, must show them up. He would seek among the spirits for a way once more to get back his people from the paleface God.



I just scribbled these few lines for you. You may use them as you like. Write this down so that people will read it with interest. It is all for the glory of our dear Mother in Heaven.

Nearly all the Shuswap and Lillooet Indians, that is from Bonaparte to Port Douglas, are Catholics. There are about 1,500 of them. Two thirds of the Thompson Indians, from Shulus to Spences Bridge, are Protestants belonging to the Anglican High Church. Archdeacon Small is in charge of them. The Spuzzum Reserve is about third Anglican and has an Anglican Chief who is also an

"Indian Doctor". This man known as Chief Dick or Bishop Dick, who had great influence over these Protestant Indians, became Archdeacon Small's tool in the latter's efforts to pervert the Catholic Lillooet Indians. After Chief Dick claimed that he had a vision of the next world, the Archdeacon sent word throughout the Lillooet district inviting the Catholics to come to Spuzzum to hear the Chief tell them of what he had seen in his vision. The Chief said that God had shown him all the Catholics who, during their lifetime had said prayers to the Blessed Virgin Mary. They were all in hell with their beads, crucifixes and medals around their necks, and the devils were roasting them over a fire.

As the Indians are superstitious and readily give credence to those who claim to have had visions or dreams, some weak Catholics were afraid and took off their crucifixes and medals and gave up their beads. They were afraid to wear or keep anything connected with the Blessed Virgin.

The Archdeacon was greatly elated and overjoyed while we in Lillooet prayed that no Catholics would go to Spuzzum to listen to Chief Dick.

Then, one day, just as I was going to the station at Mission to start out on a trip around my two or three thousand mile district, the station agent, Mr. Denechean, came up to me with this telegram from Spuzzum: "Father come at once. My sister Marguerite is dying" (signed) Louis James.

That meant that I had to take the first train east, — the transcontinental express. When I presented my ticket to the conductor he said: "I cannot let you off at Spuzzum. This is the express train and it cannot stop at small stations". I told him that I had to get off to see a dying woman. He said that he could not stop the train even for that. As we neared Agassiz, I asked him if he couldn't slow up the train near Spuzzum so that I could jump off. "Impossible" said the conductor. "If I did that, I would be reported and would lose my job".

And so the train rolled on. It was very dark but I could see the stations of Hope and Yale as the train shot by them. Then, all of a sudden; the train stopped. "Where are we?" I asked the conductor. "About four miles from Spuzzum station and two miles from the Indian village" he replied. "Please let me off" I said. "I can't" he said, "you have too much baggage and there won't be time." I pleaded with him until he opened the door and threw out my portable chapel, blankets and other things and let me off. A little while later, the train went on its way.

Well, there I was, alone in the dark, between two ranges of mountains. I got my blankets and all that I needed for the sick call, and off I went. Half an hour later, as I was passing the small house of the man in charge of patrolling the track, he heard me and called out: "Who is that?" "The Priest" I replied. "Where are you coming from?" he asked. "I just got off the train" I replied. "What train did you get off" he wanted to know. "The one that just passed" I said. "Impossible" he said "that train never stops". When I assured him that it had stopped he said that there must be something wrong with the track and that he would have to go to see what was the matter. He invited me into his house and there I remained while he went to examine the track. When he came back he said, "I can't understand it. There is nothing wrong with the track. I don't know why the train would stop." Then he invited me to get on to his hand car and took me a short distance to the end of his section.

Then I walked and, when I got near the village, all the dogs came out and started to bark and to

chase me. That awakened the Indians and, not being able to see me, they called out "Who is there?" When I told them that it was the Priest they, too, wanted to know where I came from. They wouldn't believe me when I told them that I had just got off the train because they knew that this particular train never stopped at Spuzzum for any reason. "Well", I said, "it stopped tonight and let me off."

It was the same story all over again when I reached the dying woman. She couldn't believe at first that the train had stopped. Then, when I assured her that it had, she thought for a moment and then said, "Listen, Father, when I knew that I was dying this afternoon, I took my beads and prayed to the Blessed Virgin that she would enable me to see the Priest before I died. See, she heard my prayers and stopped the train. Thank you, Mother of God".

After saying Mass I administered the last Sacraments to Marguerite. It was morning by now, but I went to bed and had a good rest. Next day I boarded the local train and, to my surprise, found my friend the conductor on it. "Do you remember me?" I asked. "I certainly do" he said. "Do you remember telling me that the express train would not stop?" "Yes" he replied, "I do". "And you told me that you could not slow it up so that I could jump off?" "Yes, I remember that." "Well", I continued, "how was it that the train stopped for me in spite of you?" "Well, Father", he said, "it was like this, we had to stop because there was no more steam in the engine." "How do you account for that?" I asked, "that this happened on the very day on which a dying Indian woman took her beads and prayed to the Mother of God to get her a Priest so that she might be well prepared to die?"

Marguerite died peacefully. Those Indians who had taken off their medals and put away their Rosaries now took them back when they heard what had happened. About twenty Protestants left their minister so that today Spuzzum is a Catholic Village with a beautiful church built by the Indians themselves."

In these notes Reverend Father Rohr tells only half the story . . . the rest he did not know.

Forty years after the incident related by Father Rohr, the Spuzzum Indians told me that when Marguerite died a few hours after Father Rohr's departure, the people laid her reverently in a coffin surrounded by lights and flowers. In her hands they placed her medals and her rosary. During the evening before her burial all the Indians gathered around her, most of whom at that time were non-Catholic pagans, but there were a few very devout Catholic women among the visitors.

Suddenly her brother who was not a Catholic, but the head watchman for Archdeacon Small,

appeared on the scene. With long angry steps he went over to the coffin, tore the medals and the rosary from the dead hands of the woman, threw them in the fire and warned everyone to keep away from her. Then he drew a couch close to the coffin and lay down to sleep. Five times during the night the watchers saw him arise, each time more disturbed, and frantically rush outside, return and restlessly resume his troubled sleep. At last he arose, and asked one of the Catholic women if she would put her medals and rosary back in his sister's hands. After this was done he lay down once more and fell into deep slumber.

When Reverend Father Rohr visited the village of Spuzzum a short time later, he was surprised to find the watchman and all his family waiting for him, to be baptized as Catholics.

A few years ago this watchman who is now a Catholic, told me that every time he tried to sleep that night, his sister appeared to him and scolded him. "Where is my Rosary? Go put my rosary back in my hands! Try as he would to shake off the vision as a dream, he could not. So vivid was the impression made on his mind, that he was then and there convinced that all the stories told by the Indian doctors could not be true, and that he had been badly deceived by them.

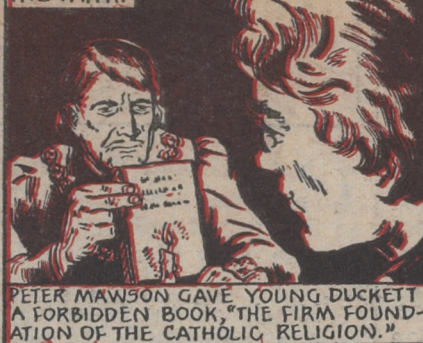
JAMES DUCKETT

MARTYR FOR PRESS FREEDOM

IN BLOODY BESS'S DAY, AS NOW IN MANY LANDS, FREEDOM OF THE PRESS WAS DENIED. JAMES DUCKETT WAS IN THOSE DAYS APPRENTICED TO A LONDON PRINTER.



THE DUCKETTS WERE AN OLD CATHOLIC FAMILY, BUT YOUNG JAMES SEEMS TO HAVE BEEN A STRANGER TO THE FAITH.



PETER MAWSON GAVE YOUNG DUCKETT A FORBIDDEN BOOK, "THE FIRM FOUNDATION OF THE CATHOLIC RELIGION."

THIS WAS AMONG THE BOOKS THE PERSECUTORS DIDN'T WANT CATHOLICS TO PRINT, OR DISTRIBUTE. IT BROUGHT DUCKETT BACK TO THE FAITH IN WHICH HE HAD BEEN BAPTIZED SECRETLY AS AN INFANT.



TOTALITARIANISM IN ELIZABETH'S DAY WAS BRUTAL AS IT IS NOW. FOR PRINTING CATHOLIC BOOKS, MANY AN ENGLISHMAN WAS IMPRISONED.



FOR A WHILE, AFTER HE MARRIED, DUCKETT EARNED A LIVING AS A TAILOR, BUT HE YEARNED TO SERVE THE CHURCH WITH BOOKS.



AGAIN AND AGAIN HE WAS JAILED FOR DISTRIBUTING CATHOLIC BOOKS.



NEWGATE PRISON WAS A DARK, NOISOME HOLE. ONLY A PADDED COLLAR MADE THE FETTERS AROUND HIS NECK ENDURABLE.

LIKE ST. THOMAS MOORE, DUCKETT WAS A MAN OF HUMOR. EVEN IN NEWGATE, HE SHOWED A MERRY FACE TO HIS WIFE WHEN SHE VISITED HIM.



SENTENCED TO DEATH FOR SERVING TRUTH, JAMES DUCKETT FORGAVE THE MAN WHO BETRAYED HIM. HIS EXAMPLE INDUCED THE BETRAYER TO RETURN TO THE FAITH AND DIE FOR IT, TOO.



ON THE WAY TO TYBURN, TO BE HUNG, DRAWN AND QUARTERED, DUCKETT'S WIFE GAVE HIM A "STOUP OF WINE," LAST TOKEN OF THEIR LOVE.



NO 337
Sue Johnson
THUS DIED JAMES DUCKETT - PRINTER, BOOK-SELLER, HUSBAND, FATHER, HERO, MARTYR FOR FAITH AND HUMAN RIGHTS.

A BOZO SERIAL IN FIVE CHAPTERS

